

A MESSAGE OF HOPE

The Future of Humanity: By carrying out a change in ourselves we can save ourselves from destruction



Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

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In the name of Allah Most Gracious Ever Merciful.¹

Man's past and present, and his present and future are inter-related and are thus links of the same chain. As his past influences his present, his present reveals indications of his future which are discernible only by those gifted with far-sightedness. Yet, as the future progressively approaches the present, these indications become clearer so that the whole world is able to perceive them.

As we strive to peep into the future of man, basing ourselves on his present, we are confronted with a terrible prospect. We perceive clearly that today's man is rushing forward towards self-destruction and appears to be bent on collective universal suicide.

Today, when we are approaching the end of the twentieth century with its aircraft, nuclear armaments and the hydrogen bomb, it requires no extraordinary degree of intelligence or keen perception to conclude that man is threatened with self-immolation. But as long ago as the beginning of the seventh century when human imagination could have had no conception of today's conditions, nor could anyone have conceived the possibility of the development of such fearful instruments of destruction, *The Holy Quran* announced: *We call to witness the passage of time that surely man progressively suffers loss.*²

In these brief but comprehensive verses Allah, the Exalted, cites the present age as a sure witness that man is progressively advancing towards loss and thus indicates that today's man is preparing means of his own destruction in consequence of which humanity would arrive at a terrifying end.

To presage in the distant past that of which there could have been no conception at the time and which is confirmed centuries later is sure proof that this witness of *The Holy Quran* is not mere chance nor is it the boast of a soothsayer or an astrologer but is a grave warning on behalf of the Being Who is All-Knowing and All-Aware, Whose vision comprehends past, present and future. Today this warning is strongly reinforced by clear and solid scientific evidence.

This is not all. That All-Knowing and All-Aware Being, has set forth along with this warning the basic laws and principles governing human life and human culture and has indicated the courses which lead human society towards loss. It also points out the ways by treading along which human society may safeguard itself against loss and ruin.

One of these basic laws is that no people are confronted with ruin and destruction until after the appearance of a Divine Warner who admonishes them and dissuades them from pursuing

¹ *The Holy Quran*. Al Fatiha [The Opening]; 1.

² Al Asr [The Age]; 2, 3.

destructive courses and calls them to righteousness. Such a one uncovers the dark aspects of social tendencies and guides people towards light and brightness so that every observing eye may behold the reality and every believing heart may accept the eternal verities.

This basic law conclusively establishes that despite factors predicating destruction and strong fears of ruin there exists the possibility that if man should so desire and become firmly determined this dreadful prospect could be averted. But the decision that today's man desires to save himself, that he wishes to convert darkness into light, disorder into security, and fear into peace of mind, must be made by man himself. The choice is his. In other words, man has the power to make or mar his future. This is indicated by *The Holy Quran*:

*Surely Allah would not bring about a change in the condition of a people until they carry out a change in themselves.*³

This is not a matter of irrevocable Divine decree which has been determined in heaven. This is a matter which relates to man himself and is within his own choice. It is something which he has to determine for himself upon his earth. The ball is, so to speak, in man's own court. If he so desires he can still bring about a change in his own circumstances and can embark upon a journey towards guidance, light, success and prosperity. But it must be remembered that little time is left; the goal is far distant and the journey is long. If man desires to save himself, safeguard himself and his future generations against ruin and destruction, rescue himself from the whirlpools of uncertainties, wild fancies and baseless fears and seeks to achieve the joys and delights of certainty and faith, he must hasten towards adopting his new course of conduct.

Of the factors that can operate towards safeguarding man against loss, a basic and important one is that the concept of absolute justice must be universally accepted, adopted and put into effect. It should override all relative considerations and must be given effect to in all conditions and circumstances. We should not pay mere lip service to it. Its effective adoption is the first and basic condition for the establishment of peace and security in all human relationships. This concept of absolute justice should completely be above distinctions of caste, colour, creed and culture. Black and white, western and eastern, Christian and Jew, Muslim and non-Muslim must be accorded absolute justice in all conditions and whatever circumstances.

Any stage in which such a system of justice is not zealously maintained but is replaced by a standard of justice which is relative and is influenced by considerations of loss or benefit is bound, sooner or later, to slither into decline and fall. Such a partial and relative standard of justice generates dissatisfaction, disorder and insecurity which ultimately spells ruin.

This is the testimony of ages. Allah, the Exalted, cites this testimony and admonishes today's man to take steps to safeguard himself against that which threatens his future. At the same time *The Holy Quran* sets forth a system of the administration of justice which is free from any distinction of caste, colour or creed and disregards all political and geographical boundaries.

³ Al Rad [The Thunder]: 12.

In this context, Islam prescribes the following fundamental principles:

1. *Allah commands you that when you are called upon to judge between the people, you do it with justice.*⁴
2. *Allah has enjoined that when you speak; hold the scales even, though the person concerned may be a kinsman.*⁵
3. *Allah enjoins equity and benevolence and graciousness as between kindred.*⁶

Another fundamental factor in the due administration of justice and the peaceful settlement of disputes is the bearing of true witness. This is the factor upon which the structure of justice is raised. In this context *The Holy Quran* has laid down the following principles:

1. *Witnesses should not refuse to testify when they are called upon to do so.*⁷
2. *Conceal not testimony; and whoever conceals it makes his heart certainly sinful.*⁸
3. *Be strict in observing justice and bear witness only for the sake of Allah, even if it be against your own selves or against parents or kindred.*⁹

If according to strict justice a person should be found entitled to something and he should, out of benevolence and goodwill and for the purpose of winning Allah's pleasure, voluntarily forego a portion of that to which he is entitled, such conduct would promote an atmosphere of general goodwill and righteousness in society. Among the characteristics of believers, *The Holy Quran* has mentioned that they control their tempers when they are roused and exercise forbearance towards their fellow beings.¹⁰

Islam seeks to establish so high a concept of justice that it has safeguarded the rights even of offenders and enemies. In such juxtaposition, when human nature is inclined vengefully, Islam seeks to restrain that tendency. For instance, we are admonished:

*Whoso transgresses against you, you may exact retribution from him in proportion to his transgression, and in doing so be mindful of your duty to Allah and remember that Allah is with those who are mindful of their obligations to Him.*¹¹

Further there is the direction:

⁴ Al Nisa [The Women]: 59.

⁵ Al Anam [The Livestock]: 153.

⁶ Al Nahl [The Honeybee]: 91.

⁷ Al Baqarah [The Heifer]: 283.

⁸ Ibid, 284.

⁹ Al Nisa: 136.

¹⁰ Those who spend in prosperity and adversity and those who restrain their anger and overlook people's faults; Allah loves those who do good.

Al Imran [Family of Imran]: 135.

¹¹ Al Baqarah: 195.

*Fight in the cause of Allah only those who fight against you, but transgress not. Surely, Allah loves not the transgressors.*¹²

In the context of regulating international relations smoothly and maintaining universal peace, *The Holy Quran* lays down that in the settlement of international differences and disputes the same standards of justice, righteousness and the fear of God should be maintained as an individual would desire to maintain in his own dealings with his fellow beings and no discrimination should be made between allies and opponents. It is said:

*O ye who believe, be steadfast in the cause of Allah, bearing witness in equity. Let not a people's enmity towards you incite you to act contrary to justice; be always just, that is closest to righteousness.*¹³

For the purpose of lasting settlement of international disputes and the maintenance of international peace, *The Holy Quran* has prescribed as follows:

1. Should differences arise between two states, other states should exert themselves to bring about a settlement of the differences.
2. Should a settlement not be reached all other states should propose a just settlement and seek to persuade both parties to the dispute to accept it and carry it into effect.
3. If the proposed settlement is not accepted by one party to the dispute, or a party after having signified acceptance of the proposed settlement should fail to carry it into effect, all other states should join in fighting the recalcitrant state in order to compel it to accept and carry into effect the proposed settlement.
4. When in consequence of pressure or of fighting, the state in default agrees to fall into line, the proposed settlement of the original difference should be carried into effect and none of the intervening states should seek to derive any benefit for themselves out of the situation, for any such attempt would lay the foundation of fresh disputes.¹⁴

If the United Nations Organisation and the great powers were to follow sincerely these directions laid down in *The Holy Quran* international peace would be made secure universally.

Specifying the basic causes of international entanglements, *The Holy Quran* condemns economic exploitation of weaker people by stronger ones. It directs:

Do not look covetously upon that which We have bestowed upon certain sections for a brief

¹² Ibid, 191.

¹³ Al Maidah [The Banquet]: 9.

¹⁴ If two parties of believers quarrel then make peace between them; then if one of them oppresses against the other fight the party of the oppressors until it succumbs to the command of Allah. Then if it complies make peace between them with equity and act justly. Verily Allah loves the just.

Al Hujrat [The Inner Chambers]: 10.

*enjoyment of the embellishments of worldly life, that We may try them thereby.*¹⁵

Another cause of international differences is the superiority complex of some of the advanced nations in consequence of which they look down upon other people and resent them. *The Holy Quran* condemns such an attitude and directs: *Let no people deride another people, haply they may be better than themselves.*¹⁶ This is the teaching which seeks to eliminate all discrimination on the basis of colour, race and creed and puts to an end to non-beneficent alliances and pacts and replaces them with alliances devoted to the promotion of positive values. For instance, we are directed: *Co-operate with one another for the promotion of piety and rectitude.*¹⁷

Islam aims at converting the human race into a single people which should be devoted to the upholding of the true and real Unity of the Divine. It is only by the free acceptance of this system of absolute justice and by giving effect to it that human society can flourish in an atmosphere of mutual love and brotherhood wherein everyone big and small, rich or poor, man or woman can flourish and survive in the full enjoyment of his or her personality and individuality. It is only in such a society that everyone would be assured of his full rights and no one would seek for another that which he would not desire for himself.

But if among any people or at the international level such a standard of justice does not prevail and is not maintained, all higher values like mutual goodwill, piety, beneficence and good behaviour gradually fall into a decline and are replaced by selfishness, meanness and partisanship.

The Holy Quran sets forth this basic principle of spiritual rise and fall in the following manner:

*We have endowed man with every type of faculty and capacity (to aid him in his spiritual progress) and have instructed him in the ways of guidance as well as of error, yet alas he attempts not the scaling of the height. What is the scaling of the height? It is the freeing of a bondman, it is the feeding of and providing for an orphan or a poor person lying in the dust and to be of those who believe and exhort one another to steadfastness and to the exercise of compassion.*¹⁸

When the system of absolute justice prescribed by Islam is established among a people the hearts of its individuals are surcharged with such a fountain of true sympathy and compassion for their fellow beings as cannot be confined within any limits and to which no strings are attached. Such a people set out on the path of spiritual progress. Its members seek to wipe out slavery from the world, whether it is slavery that was current in the ancient days, when people were subjugated by force, and, having been subdued, their individuals were enslaved and were sold in the markets, or it is slavery operating today, in which poorer and less developed people are reduced into a condition of bondage through the system of conditional economic aid, which is aimed at establishing and maintaining economic or political domination over weaker peoples. They seek to abolish poverty from the world; they feed the

¹⁵ Ta Ha: 132.

¹⁶ Al Hujrat: 12.

¹⁷ Al Maidah: 3.

¹⁸ Al Balad [The Town]: 9 – 18.

hungry and do not seek to exploit poverty or hunger for their own benefit. They help people because of their need and do not employ economic aid or the supply of food as a weapon for promoting their own interest. A people desirous of spiritual progress do not embark upon barbarous bombardment of unarmed civilians in Vietnam for safeguarding their own interests, nor do they conspire to establish the state of Israel in the Middle East for the purpose of subordinating the Arab people, nor do such people seek to maintain their dominance over Poland by suppressing the struggle of the workers for their freedom, nor do they send their forces into Afghanistan for the purpose of extending their hegemony over South Asia.

These are some of the instances of the employment of economic aid as a weapon for the furthering of national purposes rather than for the betterment of poorer people. The true purpose in such cases is not to help an oppressed people but strengthen one's allies through every means whether proper or improper. The moment a dependent people begin to seek freedom from dependence, they are deprived of all further aid.

As a contrast to all this *The Holy Quran* directs: *Render not vain your charity by reproaches or injury.*¹⁹

This means that people seeking spiritual progress do not seek to impress the recipients of their beneficence with their own goodness. They do not employ their own wealth and power for the purpose of continuing their domination over poorer people or for the purpose of subduing them. Their efforts towards the wiping out of bondage of every description and towards the removal of want and hunger are divorced altogether from their personal or national interest. They have a natural eagerness for compassing their true purposes; they strive for them and urge others to do so purely for the sake of winning the pleasure of their Maker and are in consequence blessed with His mercy and His grace.

In chapter 103 verses 2-3, *The Holy Quran* has drawn attention to the principle that when a society is afflicted with injustice and wrongdoing, it is bound to suffer loss.²⁰ But today's society is not afflicted with only one disorder. Today, humanity is afflicted with such numerous ills as are rapidly uprooting its foundations, in consequence of which humanity, having been deprived of serenity and peace of mind, has become submerged in the slough of despond and is advancing every moment towards ruin.

Shakespeare, through Hamlet's mouth, has given expression to a sense of frustration in the words:

*The time is out of joint: O cursed spite,
That ever I was born to set it right!*²¹

We do not employ Shakespeare's language and do not give expression to any sense of frustration. We affirm that we have been brought into being to set the time right and rescue humanity from ruin and destruction. We claim that if the world will listen to us and will

¹⁹ Al Baqarah: 265.

²⁰ See f2.

²¹ William Shakespeare. *Hamlet*.

sincerely accept that to which we invite it, the dangers that threaten it would be averted. We have been raised for the purpose of pointing out the way treading along which humanity can safeguard itself against the terrifying end that threatens it and this world can become a region of peace, security, comfort, joy and delight. We desire intensely that we may be blessed with success in this effort and we are determined that we shall be ready and prepared to sacrifice our all in this struggle, and even if we are put an end to in the course of it we would deem it a great good fortune for ourselves.

When we say that we have been raised for this purpose, we do so in accord with the principle set out in *The Holy Quran* that before a people is confronted with destruction and ruin Allah, the Exalted, sends a Warner who warns them in good time of the ruin towards which they are being impelled in consequence of their misdeeds and guides them towards the path of success and prosperity.

In accord with this basic divine principle Allah, the Exalted, sent a Warner in this age also and assured him that He would make his truth manifest through powerful assaults. Out of a deeply moved and disturbed heart this Divine Warner admonished humanity in the light of the knowledge vouchsafed to him by Allah, the All-Knowing and All-Aware, and in prose and verse set forth in advance that which was approaching.

I shall now proceed to present to you a few instances of his warnings in his own words. In the course of a lengthy poem published in April 1905 he warned:

*A mighty sign is due to appear in a short while
Which will shake cities and villages and meadows.
A sudden manifestation of divine wrath will overtake humanity,
Which will not afford respite to a naked one so that he may be able to cover himself.
In a moment the earth will be turned upside down
And streams of blood shall flow in channels.
All those who travel will find themselves in great distress
At that hour and in their confusion will not be able to find their ways.
All men, high and low, will be terrified with fear,
And even the mighty Czar will experience great misery.
That divine sign will be a sample of heavenly wrath;
Heaven will deliver its attacks with its drawn sword.²²*

*Such destruction will overtake cities and towns,
Of which there has never been the like ever before.
In a single movement dwellings shall become mounds of rubble,
The loss of life will be incalculable.²³*

*My friends, the days of earthquakes are again approaching;
Days not merely of an earthquake but of the passing away of multitudes.
He will demonstrate the brilliance of His Sign five times*

²² Hazrat Mirza Ghulam Ahmad. *Barahin e Ahmadiyya: v* [Arguments in Support of 'The Holy Quran' & the Prophethood of the Holy Prophet]. 5 Vols. (Anwar Ahmadiyya Machine Press, 1905). *Ruhani Khazain*: xxi. 151, 152.

²³ Ahmad. 'Peshgoyi Jang e Azim' ['Prophecy of a Great War']. *Durr e Samin*.

*This is God's word which you will appreciate only when it is fulfilled.*²⁴

This great Warner was addressed by Allah, the Glorious, in the following terms:

I will show thee the earthquake of the last day. Allah will show you the earthquake of the last day. On that day it will be asked Whose is the kingdom today? Is it not the kingdom of Allah the One, the Most Supreme?

*I shall manifest this sign to you five times. If I so will the world would end that day.*²⁵

As the Warner of the age has himself explained, the expression 'earthquakes' which occurs in these prophecies could mean such severe afflictions the like of which may not have been witnessed ever before.

I now proceed to set forth the words in which this great Warner admonished the peoples of the world:

God Almighty has conveyed to me intimations of approaching earthquakes. Be sure then that as, in accord with these prophecies, there have been severe earthquakes in America and in Europe, they will occur in different parts of Asia also. Some of them will be a sample of the Judgement Day. There will be such loss of life that blood will run in streams. Even birds and animals will not be spared. Such destruction will overtake the earth as will not have occurred ever before since the creation of man. Most habitations will be turned upside down, as if they had never been dwelt in. In addition there will be other afflictions both on the earth and in the heaven in terrifying shapes, so much so that they will appear most extraordinary in the estimation of every sensible person. No mention of them will be discovered in the books of philosophy and astronomy. Mankind will be severely disturbed and will wonder what was about to happen. Many will be delivered and many will be destroyed.

*The days are near; indeed they are at the door, when the world will witness a Judgement Day. Not only will earthquakes happen but other frightening afflictions will also be manifested, some of them from heaven and some from the earth. All this will come about because man has given up the worship of the True God and men's hearts and designs and fancies have all concentrated on the world. Had I not appeared these afflictions may have been delayed somewhat but by my coming God's secret wrathful designs have become manifest after a long period, as God has said: We never punish a people until after We have sent a Messenger.*²⁶

Those who repent will be secure and those who fear God before an affliction overtakes them will be shown mercy. Do you imagine that you will be secure against these earthquakes or that you can safeguard yourselves through your own designs? Certainly not. Think not that America and other regions have experienced severe earthquakes and that your country is secure. I apprehend that you may perhaps suffer even greater torments.

Thou art not secure, O Europe, nor thou, O Asia. O dwellers of the islands, no self-made deity of yours will be able to help you. I behold cities falling and habitations in ruins. That One and Unique Being remained silent for a time. Untoward deeds were done within His sight, and He forbore. But now He will display His countenance in a terrifying shape. Let him who has ears hear that the time is not far. I have tried to gather all under

²⁴ Ahmad. 'Zalzaley Ki Peshgoyi Manzum'. *Haqiqatul Wahi [The Philosophy of Divine Revelation]*. (Magazine Press, 1907). *Ruhani Khazain*: xxii. 738.

²⁵ Ibid, 96.

²⁶ Bani Israel [Children of Israel]: 16.

*God's security, but the divine decrees are bound to be executed. You will witness the time of Noah and your eyes will behold that which happened in the land of Lot. But God is slow in being roused. Repent that you may be shown mercy. He who abandons God is an insect and not human, and he who does not fear Him is dead and not alive.*²⁷

These prophecies considered together make it clear that the Warner of the age has alerted humanity against five widespread calamities. The world has already witnessed two of them in the shape of the two World Wars. I need not dwell upon them as you are better acquainted with the ruin that they wrought than I am. The prophecies had indicated that the affliction that had been presaged in them would have no equal in human history. It would appear suddenly and overwhelm mankind. Many would lose their mental balance under its impact. Travellers would be specially confronted with difficulties. There would be enormous loss of human lives. The earth would assume a new aspect and human thinking and outlook would be revolutionised. We find that all of this has been fulfilled in the most surprising manner.

For instance, this great Warner predicted the miserable end of the Czar at a time when the latter was at the height of his power and authority, when he was literally one who ruled over all and was not ruled over by any. At such a time the Divine Messenger informed the world that the time was approaching when the great Czar would suffer a painful and exemplary end. Within a few months of the publication of this prophecy a political party emerged which, after a brief period of twelve or thirteen years, overturned the Russian Imperial house and the Czarist regime and laid the foundation of a new political, social and economic system.

When this great Warner foretold in 1905 heavenly attacks and destructive fire descending from the sky there was yet no indication of any such possibility or of the availability of the means therefor [sic]. It was the time when the Wright Brothers were still occupied with elementary experiments aimed at the production of a flying machine. Three years after the publication of this prophecy, when this great Warner had already departed this life in May 1908, the Wright Brothers carried out their second experimental flight in September 1908, and it was not till several years later that in human history aircrafts were first employed for bombardment from the skies. It may, however, be said that these predictions related to the preatomic era and that it was not difficult for a person of fertile imagination to conceive of them. But it should be remembered that up to 1908 no conception whatsoever could have been entertained of atomic weapons and not the farthest flight of a fiction-writer's imagination could have conceived the possibility of nuclear armaments and of the ruin and destruction which could thereby be wrought. Yet this Warner of the latter days depicted such a holocaust in the following words: *Such destruction will overtake the earth as would not have been witnessed at any time since the creation of man. Most places would be overturned, as if they had never been dwelt in.*

I behold cities falling and habitations in ruin.

In due course his prediction was completely fulfilled. Thirty-nine years after the publication of these prophecies the dreadful ruins of Hiroshima and Nagasaki and the blood of their pitiable inhabitants became the first witnesses of their truth.

The great Warner who set forth these astonishing predictions, the divinely Commissioned

²⁷ Ahmad. *Haqiqatul Wahi. Ruhani Khazain: xxii.* 268, 269.

One of the latter days, was Hazrat Mirza Ghulam Ahmad of Qadian who appeared in accord with the prophecies set out in the ancient scriptures and were given expression to by the Holy Prophet of Islam. He was known by the Divinely bestowed titles of Messiah and Mahdi. He was born in 1835 at Qadian, a little known town of India. In 1889, he claimed that he was the Promised One whose advent had been foretold in ancient scriptures and had been prophesied by the Holy Prophet of Islam. In support of the truth of his claim he set forth every type of argument and heavenly sign and his own prophecies, many of which were fulfilled during his lifetime. With his powerful reasoning, supported by heavenly signs, he established that the God of Muhammad, the Messenger of Allah, the Lord of the universe is the Master of Greatness, Glory and Power.

For establishing communion between God and His creatures and for establishing the truth and righteousness of Muhammad, he initiated under Divine direction, a Movement which is known as the Ahmadiyya Movement in Islam.

It may be asked how it can be determined whether Hazrat Mirza Ghulam Ahmad of Qadian was truly the Warner whose advent had been foretold by the Holy Prophet of Islam. *The Holy Quran* furnishes abundant proof of this. For instance, it says:

On the day when the trumpet will be blown, We shall gather the sinful ones together, blue-eyed.

*They will commiserate with each other in low tones: Your period of domination lasted but ten centuries.*²⁸

Blue-eyed is the sign that identifies the people to whom this warning of *The Holy Quran* is directed. The specification of the period of their domination as ten centuries makes it plain and identifies with a certainty those western people who dominate the world today.

In the prophecy of Hazrat Mirza Ghulam Ahmad, mentioned earlier, the regions occupied by these blue-eyed peoples have been specified. He said: *Thou art not secure, O Europe, nor art thou safeguarded, O Asia. O dwellers of the islands, no self-made deity of yours will be able to come to your help.*

The warning conveyed in the verses of Chapter 20 of *The Holy Quran* set out above read along with the admonitions of Hazrat Mirza Ghulam Ahmad, makes it clear that the subjects of these prophecies are peoples who:

1. Are blue-eyed.
2. Have dominated the world for centuries.
3. Are connected with America, Europe, Asia and the islands.
4. Abandoning their Creator and Master, they worship a self-made deity of their own.

²⁸ Ta Ha: 103, 104.

These particulars leave no doubt in the identification of those peoples.

Another factor which emerges from this study is that both these prophecies have proceeded from the same source. This furnishes the answer to the question raised above. The specification in the wording of two distinct prophecies made at an interval of fourteen centuries of the same peoples and of the same regions inhabited by them proves that the two prophecies are interconnected. This is sure testimony that Hazrat Mirza Ghulam Ahmad, a devoted servant of the Holy Prophet of Islam, was raised as the Divinely commissioned spiritual Guide of the latter days.

Further, *The Holy Quran* proceeds:

They ask thee concerning the mountains. Tell them: My Lord will uproot them and scatter them as dust.

Leaving them as a barren level plain.

*In which there is no depression or elevation.*²⁹

In exact accord with this description set out in *The Holy Quran* is the description which Hazrat Mirza Ghulam Ahmad has delineated of the ruin that would overtake the world in the latter days which we have set out above.

This is the ruin which may overwhelm the world in consequence of associating a partner with God, disobedience of His Commandments and turning away from the guidance furnished by Him. Yet, it should be remembered that these prophecies are warnings and such prophecies may be averted through sincere repentance and earnest supplications for forgiveness. If man was to abandon all forms of association of others with God, establish true communion with Him, discard all vice and wrongdoing, become diligent in performing all his obligations to God and to his fellow beings, and was to cultivate true sympathy for the whole of mankind, this threatened torment could be averted. This aspect of Divine grace is indicated both in Chapter 20 of *The Holy Quran* and in the prophecies of Hazrat Mirza Ghulam Ahmad.

In chapter 20 verse 108, there is a clear indication that the dominant peoples of this age would be afflicted with arrogance on account of their power and greatness and their wealth and the multiplicity of their resources, in consequence of which they would suffer from a perversion which would lead them away from the straight path and alienate them from their Creator and Lord. As a result, Allah Almighty would deprive them of their greatness and domination and thus stamp out their pride and arrogance. Their individuals would then incline towards humility, meekness and selflessness, whereby they would win the grace and mercy of Allah and would thus find deliverance. In other words, these peoples would not be physically destroyed but would suffer the ruin of their greatness and power and would cease to be great powers. The same indication is disclosed in the prophecies of Hazrat Mirza Ghulam Ahmad, the Spiritual Leader of the latter days. For instance, he has said:

*I have been shown that my followers will abound in different regions of Russia like the grains of sand.*³⁰

²⁹ Ibid, 106 – 108.

³⁰ *Tadhkirah [Divine Revelations, Dreams & Visions]*.

Thus it would seem that after the great ruin the two contending blocks will be destroyed and their pride and arrogance would be rubbed into the dust. Their condition would be like a barren level plain in which there would be neither depression nor elevation.

So far as numbers are concerned, Russia would be comparatively better safeguarded. Its population would again grow rapidly and its inhabitants will confess their transgressions and misguidance and will turn in large numbers to faith and will recognise and submit to the Spiritual Leader of the latter days. They would establish a cultural pattern which would not be afflicted with the perversions of arrogance and injustice, nor suffer from a false sense of dignity and honour which is generated by a denial of God.

It must be remembered, however, that in order to achieve the deliverance presaged in what has just been said, it is essential that today's man should turn to his Lord and Maker with true remorse, sincere heart and pure intent. He should prostrate himself at the threshold of God with running eyes and a sincerely repentant heart and supplicate for Divine mercy seeking forgiveness for his sins and defaults. He should lay aside all pride, arrogance and deviation, and, purifying his heart of every vice and self-indulgence, should seek Divine help to be guided along the straight path. It is then that Divine mercy would be stirred and every seeker after truth would be guided to the straight path which is the path of the Holy Prophet in whose teaching there is no deviation. That path is the true and straight path of Islam. So long as man does not discard every type of deviation and so long as human culture is not rid of every type of inequality, man will not be able to follow in the footsteps of the Holy Prophet whose teaching, according to *The Holy Quran*, is subject to no deviation.³¹

This is a brief outline of the warning and glad tidings which are directed towards today's man. If he does not reform himself and continues inebriated with his fancied power and authority he is bound to encounter such ruin as would be a sample of the Judgement Day and there would be such loss of human lives as is beyond imagination. But if he takes himself in hand and carries out the needed change in his life, and, discarding worldly comfort and luxury, becomes a sincere seeker of spiritual joy and delight, there is the great news for him that he would be redeemed and would become deserving of his Lord's mercy, pleasure and love.

In *The Holy Quran*, God Almighty has set forth a fundamental principle which is:

*I will inflict my chastisement on (those concerning) whom I do determine; but My mercy encompasseth all.*³²

Basing myself on this Quranic fundamental, I, Fourth Successor of Hazrat Mirza Ghulam Ahmad of Qadian, Head of the Ahmadiyya Movement, call all of you to my Lord and your Lord and convey to you the good news that these grave prophecies of ruin and destruction can be averted and man can become heir to God's mercy instead of earning His chastisement.

³¹ On that day they shall follow the summoner who is *upright* with no crookedness in him; and voices shall be hushed before the Gracious and thou shalt not hear but a subdued sound of footsteps.

Ta Ha: 109.

³² Al Araf [The Heights]: 157.

A society patterned on injustice and wrong can be moulded into a pattern of equality and mutual sympathy. The only condition is that man should turn to his Master and Maker and repenting sincerely should establish a true relationship with Him.

Witnessing man's miserable condition in the present age, my heart sheds tears of blood and the love of humanity and sympathy with my fellow beings compels me to invite you to the following of Muhammad, the Chosen Messenger of Allah, who was raised as a mercy for the Universe. As a humble servant of his, it is my sincere desire that you should pay attention to this invitation of mine and should reflect on it with unprejudiced minds.

May Allah enable today's man to carry out a change in his condition, mend his ways and discarding the worship of false gods, to prostrate himself at the threshold of his Creator like the followers of the Prophet Jonas and that the same scene of turning to the only True God may be witnessed in every city and town as was witnessed in the case of the people of the Prophet Jonas. Amen.

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